

THE SAINT MARK'S LION

JUNE 2003 VOLUME CXXVIII, No. 6

*An Unofficial Newsletter of S. Mark's Parish,
Denver, Colorado for Members only*

And the Walls Came Tumbling Down

*An Account of the Collapse of the
Norman Tower and its Aftermath*

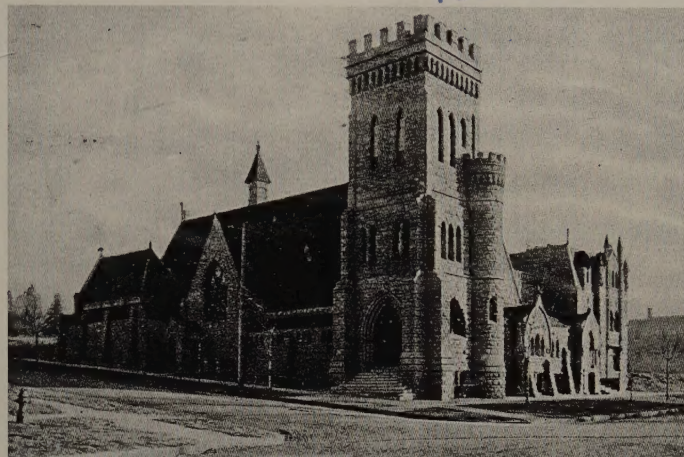
BY FERN BRILL

THE day dawned bright and beautiful with just a slight haze over the mountains. It was Good Friday, March 23, 1951 in Denver, Colorado. Christians the world over were preparing for the solemn observance of this Holy Day. St. Mark's Episcopal Church in downtown Denver had firmed plans for a three hour service from noon until three for meditations on the Seven Last Words spoken by Christ from The Cross.

The Rev'd. H. Evans Moreland, rector, had gone

to the vesting room to put on his simple black cassock, proper for the occasion. He glanced through the six leaded glass windows and thought the sky seemed to be darkening. "Perhaps Denver is in for a little shower. Better make certain the front 12th Avenue door is unlocked." These thoughts rushed through his head. He knew St. Mark's regulars entered the church from the Lincoln Street side but many townspeople would be coming to worship this day and they would come to the main door.

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826. St. Mark's Episcopal Church, Denver, Colorado.

Father Moreland buzzed Fern Brill, Director of Christian Education, on the intercom and asked her to check the 12th Avenue door. It was fifteen minutes to noon when the Service would begin, so Fern hurried upstairs from her office, across the long transept, across the porch, down a short flight of steps and pushed hard on the heavy doors. They were about two inches thick of solid oak and 10 feet high. The two gothic doors opened outward and as Fern gave a push a blast of wind grabbed the doors and lifted them outward against the stone wall. Fern was tossed aside, a worshiper was blown inside and a rain of very large stones 3 feet by 2 feet came tumbling down from above. The suddenness of this stunned Fern for a second, then she realized that the stones must be from the tower but now they were in the streets, Lincoln and 12th Avenue and blocking the intersections.

Fern knew she had to do something but wasn't quite sure what. So she called Mr. Ford, the sexton, and asked him to come put up some kind of warning for motorists. Mr. Ford grabbed an arm load of saw





Offertory at the High Altar,
12th & Lincoln, at Easter c.
1950. Fr. Moreland serving.

horses from the basement, rushed up the chapel steps and began to put said saw horses across 12th Avenue. Fern arrived back on the scene to see saw-horses sailing west toward the Rockies.

The circumstances seemed to call for drastic measures – maybe the Marines – but Denver was an Air Corps town. So Fern did the next best thing, she called the police. They arrive in force immediately and took over securing the streets by closing them at all entrances.

The head policeman asked Fern who was in charge? Fern said she was second in the pecking order at St. Mark's and since Father Moreland was in the Good Friday Service and couldn't be disturbed, she much be the "Person in Charge."

The police called the City Building Inspector, and energetic young man, who poked at a lot of fallen stones and standing stones. What kind are they? Where did they come from? Had any ever fallen before? How old are they? The only answer Fern knew was that the building was erected in 1889, but how old does a stone have to be before it can become a church? Fern was stumped. The energetic young man was also stumped. This was no doubt his first big job. So, act he must and act he did by plastering "Condemned" signs on all sides of the church while the Good Friday Service continued. He wrote out an order closing the building.

Well, you know Fern wouldn't stand for that. So,

she dashed to a telephone and called her husband, Glenn Brill of the Glenn Brill Advertising Agency. He was a man noted for getting things done.

His office was just two blocks away on Grant Street so he arrived in record time. Brill explained to the eager young building inspector that Easter, the holiest day of the year, was just two days away. Hundreds of the faithful had already made plans to attend Service at St. Mark's and then there were two hundred children already prepared to offer their Lenten savings in their Mite Boxes. Would the City of Denver disappoint all those people, especially the children?

Glenn Brill was a diplomat with great persuasive powers. After a couple of hours of more poking at stones and discussions of alternatives, the energetic young inspector agreed to permit St. Mark's to continue through Holy Week and Easter – provided a fence was built around the Lincoln Street and 12th Avenue sides. The faithful could enter only from the Parish House or Chapel of the Holy Comforter doors.

Everyone was as happy as could be amid a heap of fallen stones. There wasn't a vacant pew on Easter Day.

In the weeks that followed Father Moreland, the Vestry, and the young building inspector had many, many meetings with contractors, stone masons, and other building persons.

It was determined that some of the stones were rotten. Did you ever hear of a rotten stone? There were many who doubted this theory but the young building inspector was the boss, so he decreed that to stay open and operate as a place of worship, St. Mark's must replace all rotten stones, strip the tower down to one story and close the round tower which housed the spiral stairway to the top of the four story Norman tower.

All this was done, leaving the church with a debt of \$40,000 which was a lot of money in 1951. The congregation vowed to replace the tower but was never able to raise the money.

Father Moreland accepted another parish, Glenn Brill died and Fern moved away. Now there are few who remember that Good Friday in 1951.

New people pass 12th and Lincoln and some

may wonder why that Norman Tower is so tastelessly chopped off. St. Mark's, Denver, continues as a Parish church to this day . . . in the Washington Park neighborhood only four miles from the old downtown location.

Editor's Note: The Episcopal Diocese of Colorado found a new use for our hallowed temple by having it converted into a gin joint in 1996, the popular bar which mocks the Faith of Christ and is known as "The Church." The Chapel

of the Holy Comforter is now the Cigar and Cocktail Room.

The War memorials to many fallen sons

of St. Mark's are decorative back-

ground for a nightclub dance

floor, where the altar is a bar, and

virtue is optional.

The ancient stone

font which birthed,

by the waters of regeneration a thousand souls, is gone.

The vast transept window of Christ

receiving the little children now looks over an active social scene where the young are prey of

lechery, liquor and licence. Death, established by the hands of evil prelates, reigns in the place of

Life. - JCC

The Tower will probably never be rebuilt and the stones, like those of the walls of Jericho, remain only in the hearts of those who remember them. I wonder what ever happened to the energetic young building inspector who almost banned Easter?

ADDENDUM

This article was to be about stones and an old church. But, there's more - old stained glass. Stones and stained glass go together like love and marriage and a horse and carriage.

In 1889, craftsmen had set twenty-five assorted

sized stained glass windows in the four story Norman tower of St. Mark's Church, Denver, at 12th Avenue and Lincoln Street. The entrance floor had windows on the east and west sides. These were approximately 4 by 4 feet, of the flattened Gothic design. Flowers of red, blue, green, and yellow admitted dancing lights into the vestibule. On the second floor there were three windows east, west and north. The south side was swallowed by the church proper. Third floor pattern was different, with three on the north and south sides

and four windows on the east and west

- no visible reason for their variation - evidently an artist's dream.

All the windows were tall and narrow, getting taller

and more narrow as they ascended

to the fourth story.

Their design was plain and geometri-

cal, with fleur-de-lis at

the top and bottom. There

were no glass windows on the

top of the tower, only tall empty

spaces between the massive stones. The top

row of the huge structure was crenelated as a mighty fortress to our God.

One day when the tower was being torn down, Fern heard a crashing noise, like the breaking of glass, not the dull thud of falling stones. She hastened to inspect and found workmen throwing the stained glass windows from the tower. She told them to stop at once, with all the authority of her voice. The workmen asked "What do we do with the windows?" The windows were part of the tower and they were hired to tear it down, so . . . At that point Fern didn't have a plan other than to order the men to take down the windows intact and to place them together in one pile. This kind of authority comes from having two hundred children in your Church School.

By evening, Fern was stuck with a mountain of windows and several boxes of broken stained glass



which she had salvaged from the debris. This included one large box of stained glass “jewels.” The city would not permit this “junk” to be left on the street, so Fern had to act quickly. Again, Glenn Brill to the rescue. He brought the company station wagon and he and Fern loaded all the windows and boxes of broken glass into the vehicle.

Glenn asked, “What do I do with it now?” Fern hadn’t gotten that far in her strategy, for up to now her only thought was “Save St. Mark’s stained glass windows!” Never yet at a loss for words, Fern said, “Take them to our house and put them in the back yard ‘till I find out what should be done with them.”

Fern telephoned the Rector, the Junior and Senior Wardens and any other church officials. No one had an idea or even wanted twenty old stained glass windows and several boxes of broken ones and a box of “jewels”. So, Fern spent all night moving the boxes under her back porch. She carried the box of “jewels” to the basement for better protection until the Tower could be rebuilt. All this happened in Eastertide 1951.

By 1965 Glenn had died, the house was being sold, and Fern remembered St. Mark’s tower windows under the back porch. She began another series of telephone calls to authorities and finally a lead to Georgetown, Colorado, an old mining town which had been given a second chance at life through tourism. Fern got the name of a man who was restoring an old restaurant and bar, and was said to be putting in a lot of stained glass windows. A call to the gentleman proved encouraging. He was interested but doubted if he could “Pay what the windows are worth.” Pay? Fern said she would give him the windows if he would come get them quick-like and use them!

He did. And today if you visit Georgetown, you will see St. Mark’s tower windows in a large restaurant on the southwest corner of the main street. Sorry I don’t know what it is called.

This was not what Fern had in mind for the future of all that beautiful stained glass, but it was better than sending all those beautiful windows to the city dump, lost forever.

Editor’s note: Fern Brill died just short of one hundred years in January 2003. Her passing was noted in the *Living Church* magazine for her many years and many places of her excellent service as a teacher, and obviously, by her zeal, an agent of salvage to souls and to hallowed places. It should not surprise any of us that she was often singular in this work. Too often the shepherds serve as if they were hirelings and indifferent to the flock of Christ. So, as David proved himself a worthy soldier by his prowess as a youthful shepherd who rescued lambs from the teeth of beasts, so we will prove ourselves by delivering the sheep of Christ. A most useful manual for these skills is *Antagonists in the Church* by Kenneth C. Haugk, and published by Augsburg Press. Available \$12 at St. Mark’s Bookstore. We have provided dozens of copies to clergy of the Greek Orthodox Archdiocese of Denver. Some of them, including Metropolitan Isaiah and Fr. Luke Uhl, have survived, and are, *Deo volente*, still serving. §



JUNE ANNO DOMINI 2003

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 EASTER V (Rogation) Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	2 ROGATION MON.	3 ROGATION TUE.	4 VIGIL OF THE ASCENSION Matins, 7 AM Mass, 7:30 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	5 ASCENSION OF OUR LORD Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM MASS, 7 PM	6 In Octave Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	7 In Octave Latin Mass, 7:30 AM RETREAT with +Basil, 9 AM to 5 PM
8 SUN. AFTER ASCENSION Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	9 S. Columba of Iona, Ab.	10 In Octave	11 S. BARNABUS Matins, 7 AM Mass, 7:30 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	12 Octave of the Ascension Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	13 <i>Feria</i> Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	14 VIGIL OF PENTECOST Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 4 PM
15 WHITSUN DAY (Pentecost) Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	16 In Octave	17 In Octave	18 Ember Wed. in Whitsun Week Matins, 7 AM Mass, 7:30 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	19 In Octave Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	20 Translation of S. Edward, K.M. [Ember Fri.] Mass at 6:30 AM At the Parish Life Conference: Matins at 8 AM Evensong at 3:30 PM	21 Ember Sat. in Whitsun Week Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 4 PM
22 TRINITY SUNDAY Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	23 VIGIL OF S. JOHN BAPTIST	24 NATIVITY OF S. JOHN BAPTIST Matins, 7:00 AM Mass, 7:30 AM	25 In Octave of S. John Baptist Matins, 7 AM Mass, 7:30 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	26 CORPUS CHRISTI Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	27 In Octave of Corpus Christi Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	28 VIGIL OF Ss. PETER & PAUL Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 4 PM
29 SS. PETER & PAUL [Trinity I] Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	30 Commemora- tion of S. Paul	1 Within Octaves of Corpus Christi & Ss. Peter & Paul	2 VISITATION OF S. MARY THE VIRGIN Matins, 7 AM Mass, 7:30 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	3 Octave of Cor- pus Christi Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	4 IN FESTO SACRATISSIMI CORDIS JESU Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	5 Ss. Cyril & Methodius Latin Mass, 9 AM Matins, 10 AM Oblates Retreat Evensong, 4 PM

AT THE SOUTHWEST PARISH LIFE CONFERENCE, in Denver, there will be several Western Rite activities. **Chant and ceremonial training sessions** will occur on Wed. June 18 (2:30 PM), Fri. June 20th (3:30 PM), and Sat. June 21 (3:00 PM). On Friday, June 20, the Western Rite parishes of the Southwest Region will serve **Matins** at 8 AM and **Evensong** at 5 PM for the entire assembled region. All activities take place at the Hiatt Regency in the DTC.



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9 AM – 5 PM**

**At SAINT MARK'S CHURCH,
1405 South Vine Street
Denver, Colorado 80210**

RETREAT SCHEDULE

9:00 AM	Matins
9:50 AM	Welcome and Introduction
10:00 AM	The Ancient Spirituality of the Divine Office
10:50 AM	Break
11:00 AM	Tutorial – Tone I
11:20 AM	The History of the Western Divine Office
12:10 PM	<i>Angelus</i> / Lunch with Holy Readings
1:00 PM	Tutorial – Tones II & III
1:20 PM	The Divine Office in the Parish, the Mission, and the Home
2:10 PM	Break
2:20 PM	Tutorial – Tones IV, V & VI
2:40 PM	How to Pray the Hours of Lauds and Vespers from the Traditional Breviary
3:30 PM	Tutorial – Tones VII, VIII & Peregrinus
4:00 PM	Conclusion / Summary
4:20 PM	Evensong

GOD'S OWN PRAYER BOOK

Conference / Retreat Registration

Name _____

E-mail or Phone _____

Choice of Lunch: (ham) _____ (vegetarian) _____

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To Hear, Read, Mark, Learn and Inwardly Digest

Christian Orthodoxy and the Traditional English Language of Doxology

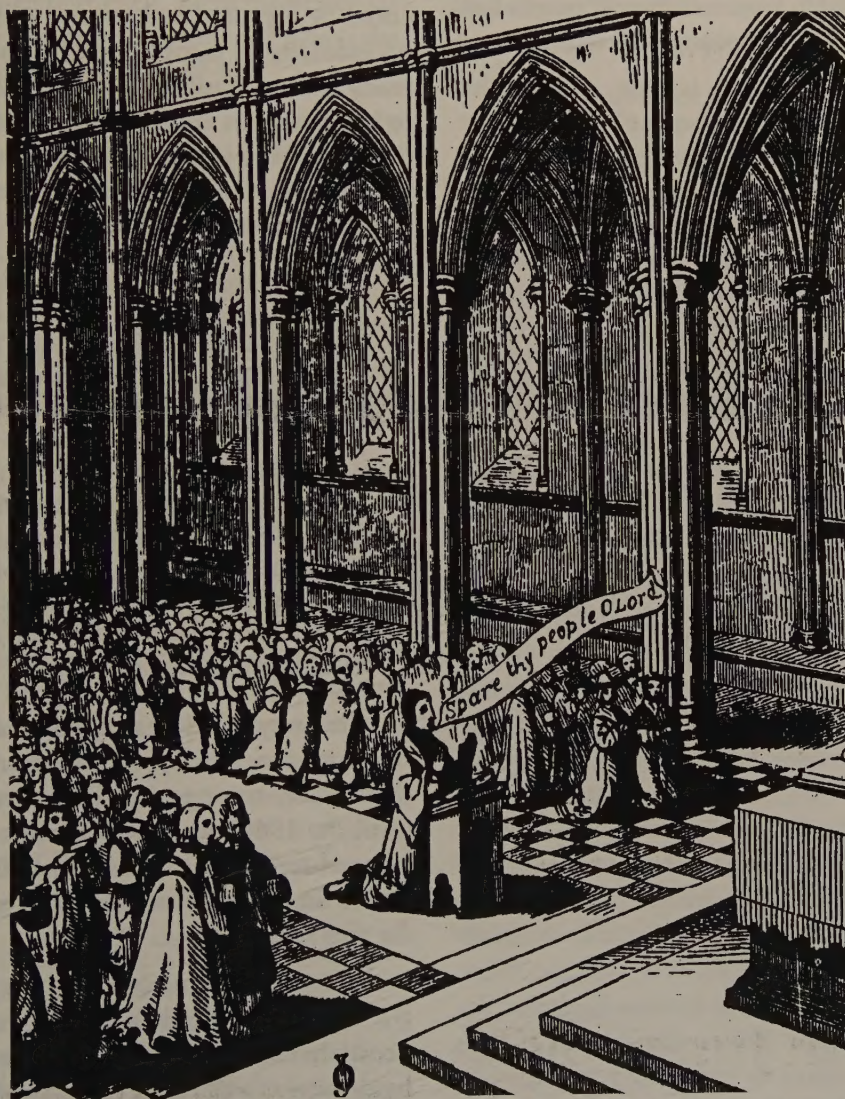
A Review of *Neither Archaic nor Obsolete: The Language of Common Prayer and Public Worship*, by Peter Toon and Louis R. Tarsitano. The Prayer Book Society of the U.S.A. / Edgeways Books, 2003. 94 pp.

LANGUAGE matters, especially for the orthodox and liturgical Christian. Doxology, the language of liturgical praise, is necessarily connected with Christian orthodoxy. We cannot escape the fact that Christian orthodoxy is expressed in precise words, phrases, clauses and sentences that belong to specific human languages. To the Orthodox Christian, this should be a no-brainer – especially since the centuries of doctrinal disputes which led to the Seven Ecumenical Councils were disputes about how exactly to speak about God in a manner consistent with Holy Scripture and the trinitarian experience of salvation. Peter Toon and Louis R. Tarsitano, the Anglican authors of *Neither Archaic nor Obsolete: The Language of Common Prayer and Public Worship* also share this basic Orthodox concern as they present the “traditional English religious idiom” as the best form of English to offer “right glory” to God the Holy and Undivided Trinity.

The English language has historically been made up of different regional “idioms” or “dialects” as well as social “registers” appropriate to different contexts, groups and circumstances. The authors of *Neither Archaic nor Obsolete* argue that for centuries there has been such a thing as an authentic, “traditional English of prayer and praise,” a distinct idiom, “possess[ing] a legitimate identity and reality of its own.” (p. 10)

The best expressions of this English religious idiom are the English Bible (particularly the 1611 Authorized “King James version”) and the Book of Common Prayer, compiled in the 16th and 17th centuries. But the language of the English Bible and the Prayer Book were neither simply the common “contemporary” English of

their day, nor were they a new creation of scholars, but new expressions of a form of sacred English which had developed ever since the Christians of the British Isles began to pray and be catechized in their own tongue. In fact, Toon and Tarsitano claim that “an examination of the rare manuscript copies of earlier translations of Scripture into English will demonstrate that this had been the English usage for as long as there has been an identifiable English language.” (p. 15) Traditionally (before the 1960’s), Roman Catholics understood this, as may be seen from the Douay-Rheims translation of the Latin Vulgate Bible and numerous pre-



Vatican II manuals of devotion and Missal translations; and a great many Eastern Orthodox still utilize this sacred English almost exclusively (see the Hapgood *Service Book*, or Bishop Basil’s *Liturgicon*).

It is clear that “we use many of the same words and the same language that our words comprise to speak both

to God and to our fellow human beings, but not in precisely the same way.” For instance, Toon and Tarsitano point out that both Christians and pagans in the first century world spoke *koine* (common) Greek – but they understood the words “Eucharist” and “Testament” in radically different ways. Eventually a specifically Christian form of the Greek language developed, as utilized by the Greek Fathers and prayed even in our own time in the Byzantine Liturgy amongst the Greek Orthodox. The same goes for Latin. This crucial distinction between sacred speech to God and common speech amongst fellows is seen “not only in the content of our sentences, but also in their construction – and, if speaking aloud, in the tone of our voices.” (p. 8) Hence the distinction between the traditional English religious idiom and the contemporary English secular idiom, which have a common origin but have over the centuries developed along different lines.

Traditional liturgical English is not simply the frozen, static English of the “Elizabethan” period, but was always “the flexible idiom of a living faith, capable of development and addition, right into the twentieth century” – a natural usage and development which was deliberately brought to an abrupt halt in the Roman Catholic and Protestant churches by liturgical “experts” and official “committees” in the 1960’s and 1970’s. (p. 8) The goal of this new movement was essentially “to create from scratch a workable, living idiom of prayer” which would be allegedly more up-to-date and conformable to the “language of everyday life.” This was to be radically distinct from the “until-then ordinary and unremarkable” traditional language “that had taken a thousand years to mature.” (p. 9). In fact, this new form of English was not really that of “everyday life” but actually a “committee-designed modern English” (p. 11).

In one chapter, Toon and Tarsitano outline the evolution of the traditional English idiom of prayer by detailing the development of the English Bible – from Tyndale and Coverdale in the 16th century, to the King James Version in the 17th century, and finally to the Revised and Revised Standard versions in the 19th and 20th centuries. This development was derailed by the publication of the revolutionary “New English Bible” in the 1950’s, followed such publications the “Today’s English Version” and the “New International Version” as well as the Roman Catholic “Jerusalem” and “New American” Bibles. Despite all of this, the King James Version retains its enduring popularity, as reflected by international sales statistics year after year. And, as Toon and Tarsitano point out, the King James Version has never been surpassed in its ability to brilliantly translate difficult Hebrew and Greek “archaisms,” the somewhat “obscure, poetic diction” of the Scriptures. In fact, Biblical Hebrew was never merely the “simplified language of the street corners, but a many-faceted language of traditional expressions, preserved idioms, shades of mean-

ing, and passages intentionally written to require serious meditation.” Likewise, New Testament Greek was never merely the street vernacular but was “deeply influenced by Hebraisms” as well as “highly dependent on the Septuagint,” an existing tradition of Biblical Greek that had an independent “development alongside the Greek of the marketplace or of the philosophers.” (pp. 29-30).

In another chapter, the authors contrast the natural development of the language of the classic Book of Common Prayer in its various editions with the new liturgical English created in the 60’s and 70’s out of whole cloth by committees in the Western churches (such as ICEL, ICET, ELLC, etc.). In contrast to the liturgical “experts” of today, Archbishop Cranmer was a master of liturgical prose, “having an exact ear for phrases and sentences that could be repeated a thousand times over and contained no infelicity or jarring tone.” Cranmer, inheriting an already ancient tradition of sacred English, meant his prose to be “sonorous and slightly archaic” which would be understandable by all people but certainly not the common “street” idiom of his day. Cranmer, in fact, with the other English reformers,

immersed themselves in the religious English that had preceded them, as long as there had been an expression of Christian truth in English. They drew upon the English language of preachers and saints; they took up the prayers of kings and commoners, public and private. The language they chose was understandable, not because it was the language of the streets, but because it was the faithful had used its ‘raw material’ all along. Their accomplishment was not an invention, but the adaptation and application of the existing English religious idiom to replace Latin as the language of common public prayer, biblical translation, doctrinal statement, and the formation of souls. (p. 82).

This way of addressing God in English continued in the Anglican and other Protestant churches, as well as unofficially amongst English-speaking Roman Catholics until the 1960’s and 1970’s, when new liturgies began to be produced with a new form of English. Toon and Tarsitano analyze the various social and ideological reasons for this rapid change.

Toon and Tarsitano also trace the development of the traditional English hymn, with special reference to Scottish metrical psalmody, Wesleyan and Tractarian hymnody, as well as the translations of ancient Greek and Latin hymnody done by Victorian High Church scholars such as J. M. Neale, Benjamin Webb, and Isaac Williams. The authors contrast this beautiful tradition of English hymnody with a major break which, once again, occurs in the 1960’s and 1970’s with a movement to make hymnody conform to new social and ideological pressures.

The chapter entitled “The You-God and the 1960’s” is

an interesting analysis of exactly why there was such a push in the latter 20th century to replace the traditional English way of addressing God with a new way supposedly more in line with “contemporary” assumptions and ways of thinking. Remarkably, virtually all the Protestant denominations and the Roman Catholic Church fell in line with this new agenda. This was not a natural evolution but was “done instantly as if driven by an irresistible force”, “decreed from the top.” This revolution in religious language can only be explained in terms of “religious, social and cultural factors.” Among the reasons cited by Toon and Tarsitano are a new humanism, moral relativism, commitment to novel change for its own sake, emphasis on social action, multiculturalism, pluralism, egalitarianism, the conversion of theology into psychology, anthropology and sociology, and an inward turn to the self. Most interesting is the authors’ thorough debunking of the reasons which the “experts” gave for this radical shift. (pp. 60-62)

Toon and Tarsitano do not wish to canonize King James or Cranmerian English as the ONLY possible style which English-speaking Christians can use to address Almighty God. They do not deny that God hears the prayers of those who address him as “you.” However, they do argue quite convincingly that the new style of religious English has not yet proved itself to be “truly a worthy and appropriate vehicle and means for the provision of worship that is faithful to the teaching of the Bible and the accumulated insights and wisdom of the centuries.” “Contemporary” liturgical English has only proven itself to be “the adoption of a secular idiom into which a variety of irreplaceable theological words and phrases has been slotted.” (p. 71).

Perhaps the most important chapter of the book is entitled “Why Language Matters.” We cannot pretend that language is irrelevant “to our own understanding of what it means to be a human being.” We are inevitably “forced into a world of words and meanings.” “How something is said” cannot legitimately be divorced from “what is said” – hence the intimate connection between orthodoxy and doxology, *Lex Orandi* and *Lex Credendi* (the law of praying and the law of believing). Perhaps one of the most important paragraphs of the entire book is the following:

The developed English idiom of prayer, Bible translation, hymnody, and theological expression is an excellent example of the way that consistent choices (style, vocabulary, structure) shape the meaning of language over time. To abandon that religious dialect is to abandon meaning as well as form. Such an abandonment, likewise, would constitute the breaking of a connection with the religious thought and expression of other Western European languages, along with obscuring certain elements of meaning of the Holy Scriptures in their original languages. (p. 74)

One of the most fascinating passages in the book

occurs in this chapter, with the discussion of the traditional first, second and third grammatical persons with the theological mystery of person. Toon and Tarsitano thus explain why thy “Thou” / “You” distinction (second person singular vs. second person plural) is so crucial for the expression of orthodox Christian trinitarian theology and theological anthropology. Because of this intimate connection, the authors caution that “we ought to choose the language of our prayers with great caution” precisely because “developed idioms, dialects, and styles of prayer are the products of centuries of human living in relation to God, for good or for ill, as well as direct supernatural intervention.” (p. 76). To insist on addressing the One Triune God as “You” and not “Thou” is in fact, according to the authors, to impose a “linguistic gap between the Three Persons of the Blessed Trinity and between the One God and the particular human being.” (p. 80). For instance:

The statement that ‘Christ died for thee’ in the words of administration at the Holy Communion brings each of us to a focused moment of faith and judgement: each of us believes in particular, as a created ‘I’ in a relation of grace and salvation to an Eternal ‘Thou,’ who is the self-revealed ‘I AM’, or goes away empty and alone. Even the most compliant to the new regime of secularized expression must sense some of this reality as they awkwardly recite one of the revised versions of the Lord’s Prayer. (p. 83).

Toon and Tarsitano ask a number of important questions which were ignored or dismissed by the liturgical committees of the 60’s and 70’s – Can the language of the sacred and the secular be made identical? Is how something said separable or inseparable from what is being said? Have the churches become more relevant and more acceptable to the surrounding secular world in changing their doxological language? Or, to put it another way, have the churches been able to clearly preach the Gospel in this new language, or have they merely assimilated many of the flawed assumptions of modern secularized man? One would hope and pray that the Orthodox Church in the English-speaking countries can take such questions seriously and not fall into the same trap in which the Western churches have found themselves.

The religious idiom in English allows English-speaking Christians of all ages to “read, mark, learn and inwardly digest” the Holy Scriptures and pray to God the Holy Trinity in a proper, “orthodox” manner consistent with Scripture and centuries of holy tradition. Toon and Tarsitano make a compelling case for this in an irenic spirit, without falling into mere polemics. The Orthodox reader, while he cannot fully agree with some rather “Low Church” Protestant assumptions which tend to show in this work, can certainly agree wholeheartedly the book’s basic arguments and premises. – *Reader Benjamin J. Andersen, B.Phil. §*

Meet the Brechtels

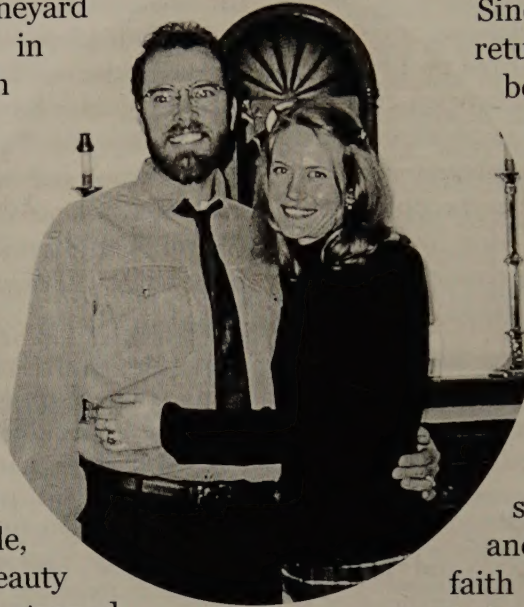
We invite you to meet Jordanna and Vince Brechtel, who were chrismated on February 2nd

Jordanna is the oldest of three children; she has two brothers. Because her father has been a protestant minister in Vineyard churches, Jordanna has lived in many places, her favorite of which is the Ukraine. In 1993 when Jordanna was 18 years old, her entire family moved to the Ukraine as missionaries. Jordanna lived there for three years, her parents for five years. For those three years Jordanna worked with St. Vincent de Paul and St. Francis nuns in orphanages and with the poor on the streets. She loved the heart of the Ukrainian people, their rich customs, and the beauty of the countryside. When she stepped inside an Orthodox Church, she experienced an overwhelming beauty and peace. This began her journey toward Orthodox Christianity.

Vince grew up on a farm in South Dakota. He is from a very large Roman Catholic family and has three brothers and five sisters. Although Vince finds great satisfaction building and creating with his hands (he loves to tinker in his garage), he supports his family as a computer programmer, software engineer, employed by EchoStar, a dish network. Vince is a true outdoor man. He rides his bicycle to work and loves to take rides on his motorcycle so that he can fully experience his environment.

Vince and Jordanna met while they both were attending a small Old Catholic Church in Aurora. Vince invited Jordanna to go for a ride on his motorcycle. Five hours later, he returned Jordanna home to her parents. They courted for three months, were engaged for three months, and then married. That was in 2001. Now two years later, they are preparing to adopt two Ukrainian children between the ages of three and five years. By this fall, we anticipate meeting their

son and daughter, whom they will bring home to Denver and to St. Mark's. Vince and Jordanna will spend about two weeks in Ukraine when they go there to choose children. They have family who live there: an uncle who pastors a protestant church and the family of Jordanna's sister-in-law, who are Ukrainian.



Since Jordanna and her family returned to Colorado, they have all become Orthodox. While trying to determine the church they wanted to join, they visited an early morning service at St. Mark's and met Fr. John. Vince and Jordanna faithfully attended the Saturday-morning study class and then joined St. Mark's Parish in February. Vince says that for the last six to seven years he has been studying and searching; the Orthodox faith is what he has been seeking.

Jordanna says she loves Orthodoxy, and it all started in Ukraine.

We welcome Vince and Jordanna to St. Mark's! —Paula Perron

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Address correction requested

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